privilege and pre-eminency over the souls of men and animals, as to be the senior to them. Synesius, though a Christian, yet having been educated in this philosophy, could -not be induced by the hopes of a bishopric to stifle or dissemble this sentiment of his mind/ a/isXa *r*jv* ^v^ijv ou*c a&tJat* TTOTC W/ietroc vtrnpoysv? voiu'&tv* I shall never be persuaded *to* think my soul to be younger than my body.—But such, it seems, was the temper of those times, that he was not only dispensed, with* al as to this, but also as to another heterodoxy of his concerning the resurrection,

XXXH. *It* is already plain, also, that this doctrine of the ancient Atomists concerning the immateriality and immortality, the pre and post-existence of souls, was not confined by them to human souls only, but extended universally to all souls and lives whatsoever; it being a thing that was hardly ever called into doubt or question by any before Cartesius, whether the souls of brutes had any sense, cogitation, or consciousness in them or no: Now all life, sense, and cogitation was undoubtedly concluded by them to be an entity really distinct from the substance of body, and not the mere modification, motion, or mechanism of it; life and mechanism being two distinct ideas of the mind, which cannot be confounded together. Wherefore they resolved, that all lives and souls whatsoever, which now are in the world, ever were from the first beginning of it, and ever will be; that there will be no new ones produced, which are not already, and have not always been, nor any of those, which now are, de~

*EpistoL <:v. p. *34D. opcr.